

# “Salvation.”

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## Evangelization of The Jews

*The Cardinal Issue of the Present Century.*

*We transpose this important department of ‘Salvation’ to the front, for the present, in order to give due prominence to A New Departure.*

*Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.*

### ORGANIZE!

*For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.*

#### THE ONE DEFINITE NEED OF THE HOUR.

There are already some scattered *nuclei* of Christian endeavor for the neglected and unevangelized Jews of New York, and many more, no doubt, have a potential existence awaiting only an organizer. In this city, we have an infant brotherhood of Hebrew Christians and their Gentile friends, which wants only a purpose and an impulse to make itself the central nucleus of a House of the Lord here in material form.

Members of different denominations, and of denominational missions, are combined in this brotherhood, and gather in its meetings. Most, indeed, of those who can be interested in the evangelization of the Jews, are members of some denomination. Inside of this brotherhood, however, there can be no denominations but that of Christ. Whatever separations may be imagined expedient in missions to the heathen, a moment's reflection will show the fatuity of preaching to the Jews, of all men, a Presbyterian, Methodist, Episcopal, or Baptist Church Gospel. The Gospel of Christ, pure and simple, is enough to ask a Jew to receive. Give him after time without limit, to study the variations we make on that theme; but let not his attention be here in any manner distracted from the Person of a crucified, risen and glorified Messiah. We do not wish to disparage or discourage any good work in any form, but we do wish that true believers of every shade would keep their cherished colors and names for a more convenient season, and come together as

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Christians only, to show the Jews “Jesus only.” In most cases, no doubt this is their intention.

The Christian and Missionary Alliance (Rev. A. B. Simpson), which recently concluded its twenty-first annual convention in this city, has set an example to other organizations in giving the Jews a standing place among its objects of gospel benevolence. Thirteen Jewish Sunday-school children were introduced to the convention on one occasion, (thirty-five on another) together with the other children of the Sunday schools, in the public exercise of sacred song. This is a good beginning, at the right end of Jewish, as of Gentile, life. They have also “Bible windows” and tract distributaries; and Mr. Brown of Philadelphia, a well known patron of such work in that city, has for some time sustained a gospel depot at No. 210 Chrystie street. We take it for granted that any peculiar views of the ultimate development of Christian faith on “the Church’s one foundation . . . Jesus Christ the Lord” can be reserved for eventual consideration by believers when prepared to “leave the *principia* of the doctrine of Christ, and go on to perfection” as they may find it. There is every reason for faith in Christ to present an undivided front to Jewish unbelief, and no valid reason for advancing a broken line of sections under party banners. Not to suggest disbanding to re-organize, but to fuse together by individuals, as one body for the evangelization of the Jews, is the aim of these remarks, and the whole bent of “Salvation,” and also of the Anglo-American Board of Missions to the Jews, as we understand it. That Board offers both its corporate and personal responsibility, and its financial depositary, in trust for the safe-keeping of funds for the erection of a Union Hebrew-Christian Institute of comprehensive design, in the city of New York.

Returning to the infant brotherhood of which we have formerly spoken, we beg leave to suggest two things: (1) That for any practical result, such an association must have a definite practical object before it, and become a unit in systematic activity, with every man and every woman in place as some particular part of the machine. A mere crowd of a thousand men, though every one a hero of the Iliad, would be no match for a hundred men welded into one by military organization and discipline, every man knowing his place and keeping it. All the great forces of history, political, ecclesiastical, or whatever, have been, and will be, unit organizations founded on a unit aim. The obvious foundation for a Christian

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and Hebrew Union or brotherhood, is the object of building and fortifying at least one central institution of religion according to Christ.

The second requisite to be suggested is that the body in question must be fed. Financial support is implied in the former suggestion. Here we have in view a more vital necessity than money for expenses—mental and spiritual nourishment. There is no living without continued mental activity and growth, in such a cause as the propagation of Christian faith in a race so intellectual as the Jews. For this, and for other special reasons, the Christian Hebrew Union must be a student body as well as a working body. Devotional exercises in common for all are necessary means for spiritual stimulation. But deep delving in Bible knowledge, under instructors who can impart more than common-place rudiments, should be a regular exercise for every one in such a society. In a word, it should be a biblical institute for all, as well as a working system for all; for believing Jews, for inquiring Jews, and for casual visiting Jews.

## TOO LATE TO “CONVERT” JESUS TO JUDAISM.

M. Lazarus, of Meran, Austria, says (like many other Jews to-day): “I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim Him for Judaism.”

Jesus has many “friends” of this sort, among Gentiles as well as Jews, who would “reclaim” Him to their views (great Power that He is) by obliterating His Messianic character and claims as the Son of God, One with the Father, and as “the Lamb of God that taketh [on Himself] the sin of the world.” The priests and rulers of the Jews would have been glad to “reclaim Him for Judaism;” but they could not and therefore crucified Him, “because He said, I am the Son of God.” The words recorded of Him by the Evangelist John can never be rubbed out by those who do not like to accept them. They are rubbed into the whole history and consciousness of the Christian Church in its every form. They are inextricably wrought into His “great personality,” the warp and woof of His biography and teachings, and the structure of His imperishable kingdom. You must come to Him: not He to you.

## VIENNA.

Pastor Kameras (British Society) has recently baptized five Jews whom he instructed in the truths of the gospel.

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*Jesus Visiting the Jews.*

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## PERSIA.

Mr. Narollah (London Society), who is doing a noble work among the Jews in the empire of Persia, says: “The Jews of Meshed, who number about 5,000, became perverts to Mohammedanism by force about fifty years ago. They have written to me a letter enclosing a cheque for 100 kraus for some Scriptures in Hebrew. They asked me to pay them a visit to see what could be done for them. I have packed up two cases of Bibles, Testaments, and tracts, which will be sent to them by the first caravan. Since Dr. Joseph Wolff visited Meshed, no missionary to the Jews has been there; and I hope to go there.”

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## JEWISH WAIF'S SINGULAR EXPERIENCE.

Born and partly bred in one of those foul-smelling, cheerless, and roomless tenement houses of New York City, I naturally took to the streets, and consequently eluded all domestic restraints and escaped the rigid education of the ordinary Jewish lad. In St. Louis I naturally continued my wild, roving street life. My first friend in St. Louis was a colored boy about my own age. In the course of time I almost lived “wid de niggers.” God bless them!

One day one of my negro playmates invited me to go “to church” with him. At this time I was perfectly ignorant of such realities as God, man, sin, righteousness, and the future life. I was too young, for one thing, too independent of any domestic influence, too obstinate, and too wild. The wild singing of the darkies appealed to my wild fancy, the whoops, the yells, the screams, the frightful facial contortions of the negroes, profoundly impressed my untutored nature. I went again and again; and one day a convert asked me to come to the “Mourners’ bench,” known variously as “mercy-seat,” “altar,” “chancel.” I did this without the least intelligence as to what I was doing.

Gradually by the aid of my white friends and my colored friends, I began to see the gravity of my action and the importance of continued effort of learning to discover the theory and practice of the Christian religion.

Almost eight years have passed, and I have studied, in addition to the Bible, the leading works of leading Christian scholars in our land and Europe, and I have never once regretted the step, unintelligent as it was, I took.—*Bernard Gruenstein in Immanuel’s Witness.*

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## CEASE YE FROM MAN.

As long as we are something, God cannot be all, and His omnipotence cannot do its full work. That is the beginning of faith—utter despair of self, a ceasing from man and everything on earth, and finding our hope in God alone.—*Kingdom Tidings.*

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## CHRISTIANITY AND THE JEWS.

A HISTORICAL RETROSPECT: BY H. ZECKHAUSEN, M. D., NEW YORK.

1. Early in the second century Ariston of Pella, a Jewish Christian, published what we would call a missionary tract, in the form of a discussion between a believing and an unbelieving Jew—Jason and Papiscus. About the middle of the same century Justin Martyr wrote his well-known “Dialogue with Trypho the Jew.” It is a treatise which deservedly, in spite of its many shortcomings takes a high place in the history of conscientious attempts to win Jews to Christ.

About half a century later we come across Tertullian’s vigorous defense of Christianity against Jewish attacks in his “Adversus Judæos.” His arguments from prophecy, as fulfilled in Jesus and corroborated by the peaceful conquests of His church and its transforming influence, are essentially the same as those which the Christian missionary employs today.

It seems only natural that the greatest of the fathers of the church, the learned Origen, who united with Jews of every kind, and had a very repeatable knowledge of Hebrew, should have devoted his attention to meeting the difficulties, as well as the objections, of the Jews. His book, “Contra Celsum,” is a reply to the work of the pagan philosopher Celsus, who introduces a Jew as disputing with our Lord and His disciples, and adducing arguments and insinuations against Christianity that have been the “stock-in-trade” of Jewish controversialists ever since. . . .

In the distant East, in the fastnesses of the mountains of Kurdistan, the Syrian bishop Aphraates also clearly saw his duty, not only to endeavor to preserve his flock from the attacks of the Jews, but also to lose no opportunity of meeting them in fair dispute or to win them for Christ, both by voice and pen.

Would, indeed, that all the means used during the succeeding centuries had been as peaceful. . . . It is one of the most evident marks of the greatness of Gregory the First, that he urged upon his bishops that only fair means should be used; for it was quite un-Christlike to attempt to win men to God by force. But his is not the only case in which the Pope’s subordinates have understood the true spirit of the Papacy better than the Pope himself. Besides, he himself did not always carry out his own principles, for he was not above offering pecuniary advantages to Jews on their conversion, satisfying his conscience with the remark that even if they did not themselves become good Christians, at all events their children would. We fear that this fatal delusion has perpetuated itself down to our own time, and has brought frequent disgrace upon the Christian name.

2. With the period beginning with the seventh century, and ending with the commencement of the Reformation, we enter on a time marked by a deep knowledge of Jewish writings on the part of a few,

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by the crassest ignorance on the part of the many, and, generally, by shameful treatment of fellow-believers in the foundation truths of true religion. . . . There was exhibited much zeal during this period for the conversion of the Jews, especially since the advent of the Franciscan and Dominican preaching friars early in the thirteenth century caused a great stir and revival in the church. Numerous and learned controversial treatises against the Jews were published, and called forth refutations on the part of the rabbis. Christianity, though unfortunately in the Romanist garb, was being pressed upon the attention of the Jews in the south and west of Europe; public disputations with the champions of the synagogue were held before kings and bishops; a spirit of inquiry was aroused and many converts were men well versed in Jewish lore, and it was mainly due to their challenges that the public disputations were held. So Donin, after his baptism, called Nicolas of Paris, debated at the French capital in 1239 with the celebrated Talmudist, Rabbi Jechiel, and Paulus Christianus of Mompellier defended his views against the well-known commentator Nachmanides at Barcelona in 1263. Other learned converts, like Peter Alfonsi, Nicholas de Lyra, Petrus Galatinus, and especially Solomon ha-Levi, afterwards Bishop Paul of Burgos, guardian of the infant king of Spain, sought to win their unbelieving brethren by written expositions of the Christian faith, generally composed in the form of dialogues. The most important of all these controversial works, however, is that published in 1278 by the Dominican Raymond Martini, who was not (as seems pretty certain) of Jewish descent. “Pugio Fidei” (The Dagger of Faith), as the bulky volume is styled, is a work of great erudition and learning, and has ever been a vast armory from which later writers have drawn their weapons. It is deeply to be regretted that the Spanish character, which contains such contradictions within itself, and the spirit of an age which regarded religious toleration as an insult to God, should have communicated themselves so completely to the Jewish converts of that period. They were so swayed by a zeal of God that was not according to knowledge, and by the prevailing church feeling in which they found themselves, as to become—all the time being absolutely sincere—the keenest of persecutors and the bitterest of controversialists. The implacable hatred which this attitude of the converts generated in the hearts of their Jewish brethren, has not been materially diminished by the lapse of four centuries and the enormous changes that accompanied them. It is one of the gifts to us of the dark Middle Ages!

3. With the name of Reuchlin, who in 1505 published a letter showing that the misery of the Jews is due to their sin against the Lord and their not having yet repented of it, we enter on a new period in the history of the church's work for the Jews. So much greater changes took place within a few years that one expects to

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find work among the Jews at once carried on in modern ways. But the time had not come. Another two hundred and fifty years had to elapse before there was any radical change in the methods of missionary work among the Jews. Until then they exhibited the same sporadic, even though continuous, character, that they had all through the history of the church. At first, indeed, Luther thought that it was going to be different. In 1521 he wrote on behalf of the Christian faith for the Jews in a style worthy of the burning love that runs through most, though not, alas! all, of his writings.

Yet the great reformer did not carry out his advice sufficiently long. His was too impulsive a nature to fit him for mission work among the Jews. When his advances were rejected, his arguments objected to, and he personally subjected to ill-treatment by one or two Jews (one had come with the express purpose of poisoning him), he began to regard them as utterly stiff-necked and hopeless subjects for the grace of God to work upon: advising the destruction of synagogues, Jewish houses and schools, the confiscation of their books, the forbidding of rabbis to teach and usurers to lend.

Of all the centuries that have as yet elapsed, the seventeenth is the most remarkable for the study of Jewish books by Christian divines. The Rabbinic Commentaries to the Bible, the Talmud, the Midrashim, the Kabbala, as well as the controversial writings of the Jews against Christianity, became intelligible to every scholar, thanks to the labors of men like John Lightfoot, the two Buxtorfs, Surenhuis, Vitringa Wagenseil, and others. The Jewish modes of thinking, peculiarities and difficulties, got in this way to be more appreciated and understood, and so slowly paved the ground for practical, sympathetic and scientific mission work among them. This was splendidly proved in the case of the pious and learned pastor, Edzard, who, from 1658 to 1708, labored at Hamburg, with such success as to have baptized there several hundred Jews, sometimes thirty to forty in a year, and of these he tells us that scarcely the fortieth part were untrue to their profession. At the same time Edzard was holding lectures on rabbinic subjects, to which many of the ablest theologians of the day went.

4. We are thus brought to the eighteenth century, which saw the rise, and, alas, the decay and death of, perhaps, the most perfect form of missionary work among the Jews that has arisen—a form which at once cared for the intellectual and the practical part of mission work, and by its relation to a university was able to mold the minds of many who took no direct part in its operations. It was the Institutum Judaicum at Halle, founded by Professor Callenberg in 1727. Assisted by Dr. Fromman, a convert, Callenberg printed portions of Scripture, Luther's Catechism and tracts in Jewish-German and had them distributed among the Jews. By degrees he had educated and sent out a whole staff of young, enthusiastic missionaries, the best known of whom and most remarkable for his

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enterprise and courage, was Stephen Schultz. The missionaries of the Institutum visited the Jews in the greater part of Europe and penetrated into Asia as far as the coast of Malabar. Judaism was then perhaps at its lowest in ignorance and superstition, and Schultz and his colleagues did much to arouse them to a study of the Old Testament, besides showing them that the Christianity of the New Testament was not that of the Roman or Greek churches. The more the pity, that chiefly through the spread of rationalism the Institutum lost its own energy and ceased to exist (1792).

Not, however, without leaving traces behind that were destined to bear fruit did the Institutum Judaicum expire. An organization came in England into existence in 1809 which, based professedly upon the lines laid down by Callenberg, soon overleaped these boundaries, and exhibited to the world the spectacle of a body of men banded together for the sole object of winning the Jews to Christ. We are alluding, of course, to the London Society for Promoting Christianity among the Jews.

The London Jews' Society at first started upon the basis of the British and Foreign Bible Society as an undenominational affair, appealing to the sympathies of all evangelical Christians. And, as long as it was only a question of preaching the Gospel to the Jew, the arrangement worked smoothly enough, but when it came to be a matter of baptism, then the question of the place of baptism came to the front. With the best intentions in the world there was no getting round this cliff. The Nonconformists accordingly retired, leaving the field to the Episcopal Church of England. After a short but sharp struggle, the Society, whose moving spirit at the time was the munificent and indefatigable Lewis Way, developed a remarkable activity. The whole of the New Testament was translated and printed in Hebrew, a large number of tracts composed in almost every language and dialect spoken by Jews, and the work developed, spreading rapidly from London to Holland, Germany, Austria, Poland, Sweden, France, Italy, Turkey and Roumania, thence to Syria, Persia and Palestine, Egypt, Tunis and Morocco, to India in the far East and Canada in the West. Owing entirely to its action, the plan was mooted and carried out of sending a Protestant bishop to Jerusalem. The first bishop, Solomon Michael Alexander, had himself been a Jewish rabbi, and filled the see worthily during the short time that he was permitted to hold it (1842-1845). Today the Society employs a staff of missionary agents numbering 211, of whom 85 are Christian Israelites.

In 1842 the Nonconformists founded the British Society for the Propagation of the Gospel among the Jews, and since then society after society has appeared, the best known of which are Mr. Wilkinson's Mildmay Mission to the Jews and Mr. Baron's Hebrew-Christian Testimony to Israel. According to Professor Dalman there are twenty-three such “societies” in England and America alone, but

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this is far below the mark, and it is to be regretted that, in England, at least, their very number often tends to defeat the object that they have in view.

The mission baptisms per year now average 300 in Protestant churches. The totals of admissions, however, of Jews to the evangelical churches during the last century were 72,740, the children of mixed marriages not being counted.—*The Christian City*.

## HE HAD POWER TO MAKE FRIENDS.

It is eighteen hundred years since any man has seen Jesus Christ. Not a man on earth ever heard His voice. Not a man on earth ever clasped His hand. Nobody has His autograph. Nobody ever saw His handwriting. Nobody ever heard Him speak; yet how many friends He has! How many friends have you got? Half a dozen? You thought you had a few, but they have gone back on you now, and the rest of them may do so yet. But He has friends who have never gone back on Him. He has never lacked friends during all these centuries. Friends of every nation, of every clime, of every color. Friends of every condition—in palaces and huts; in cottages and caves of the earth. Friends delving in mines; friends drying their nets in the fishing boats; friends tilling the soil; friends riding in high places; friends everywhere. Hundreds, thousands, millions, tens of millions—how does He get so many friends? You have but a few. How is it that you come out with so few while He who hung between two thieves eighteen hundred years ago, has so many friends who never saw Him, who never heard Him, and yet who know Him and love Him; who would lay down their lives for Him; who would go to the ends of the earth for Him; who would give the last dollar they have; who count nothing dear when He calls for them? You say that He is a dead Jew, do you? I never saw a live Jew who could do that. I never saw a live Gentile who could do that. What does this all mean? It means that “all power is given unto” Him. It means that He has power over the hearts of men; that He grasps them and holds them by a bond which earth can never break.

## HIS WORDS LIVE.

He had power to make them live. Millions of people are talking, talking, talking until they tire everybody out, but nobody remembers a word that they have said. Books have been written and perished. Poems have been written, histories have been written, orations have been recorded, but they have perished; but He said, “Heaven and earth shall pass away, but My words shall not pass away.”—*Rev. H. L. Hastings*.

## “THE BEAUTIFUL” AS “RELIGION.”

A love for and enjoyment of beauty or the beautiful is no more religious than is a preference for maple sugar or essence of peppermint.—*Sunday-School Times*.

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## Critical Study of the Bible.

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### HISTORICAL OUTLINES.

IN THE LAST JEWISH CENTURIES BEFORE CHRIST:

ALEXANDER; THE PRIESTLY APOSTASIES AND CRIMES; AND  
JUDGMENTS BY THE SYRIAN MONSTER, ANTEIOCHUS.

The overthrow of the Persian empire by Alexander brought the Jews under new masters, and introduced the powerful literary element of the Greek language into the complex of changes preparatory for the conquering march of Christianity four centuries later.

Alexander, in the swift sweep of his conquest, had cruelly executed (B. C. 332) the judgment of God, long before pronounced against Tyre, and came down on Judea in great exasperation for the failure of the Jews to “nourish” his army, as they had before done (commercially) and as they continued to do, to “them of Tyre and Sidon” in the time of Herod (Acts XII:20). A most remarkable occurrence at this time saved Jerusalem from the fate of Tyre. Under the lead of Jaddua, the high priest, a great day of supplication to God was observed by the people of Jerusalem. In answer to this, the Jews say, the high priest was directed to lead forth a procession of the priests in full vestments and the people robed in white, to meet the conqueror at his approach. On which, so runs the story, Alexander recognized, in the venerable form and garb of the high priest, the very counterpart of a vision he had seen in Macedonia before his expedition, and from which he had received a promise of that victory which he had achieved over the Persian armies. Believing therefore, that he was in the presence of the very representative of Deity, Alexander astonished his retinue by hastening forward to pay obsequious reverence to his visitor, entered Jerusalem with him as a friend, offered sacrifices in the temple, learned of the prophecy of Daniel concerning the overthrow of the Persian empire by “the King of Grecia,” and ended by granting to the Jews whatever they asked in freedom from interference with their autonomy, customs, and religion, besides an exemption from tribute in every seventh year.

Alexander lived only eight years after this, and left his imperial estate without an heir; unless his illegitimate and weak-minded brother Aridaeus, or Philip, and his posthumous son Alexander, might be called heirs; being joined in a nominal govern-

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ment of the empire under a guardian, Perdiccas, who, with the other army chiefs exercised the real power, at first as governors, but later as kings. They quarreled and warred among themselves, until there were left in power but the noted four, Cassander, Lysimachus, Ptolemy, and Seleucus. These, or their successors, were gradually eliminated by each other and the Romans, down to Ptolemy Philometor (in Egypt) and Anteiochus Epiphanes, practically the last of the line of Seleucus, in Syria.

The latter alone concerns us in these Outlines. He succeeded to the throne, B. C. 175. As a beginning, he sold the high priesthood of the Jews to Jason, who thus ousted his brother Onias from the oft-desecrated office. This may be taken as the initial of the hideous series of sacrilegious crimes through which a corrupt priesthood and rulers once more brought upon their nation retribution from the heathen, the most awful and awfully deserved in all their history—except the last to come, which followed from like sources, after their crowning defiance of God in the murder of His Son.

But we shall read the history of the Church of God amiss—or rather fail to read it, in the black and bloody course of Jewish history—if we forget to trace, throughout, the elect of God, the true children of Abraham, that shine like the stars forever and ever through the darkest nights of Israel's reprobation at large. “They are not all Israel, who are of Israel;” very few of them, relatively: but God has always had in Israel a seed, a remnant to serve Him, yea, to glorify Him: a David, a Hezekiah, a Josiah, a Daniel, a Maccabæan, a “Twelve,” with a glorious army of martyrs that followed each of them in turn through baptisms of blood—and of the Holy Ghost.

Such, and no other, is Church history—until when? O Lord, how long?—revealing the mightiest opposites and conflicts, between good and evil, between God and His great Adversary, that have appeared in any of the many scenes of man's rebellion since the world began.

Truly, to know God is to know history; and to know history is to know God.

At some time previous to the period now before us in these outlines, an important event not so luridly conspicuous on the page of history, took place in Egypt: the translation of the Old Testament scriptures into the Greek language; commonly called the Septuagint,

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from a tradition that Ptolemy Philadelphus (284 to 247 B. C.) employed seventy-two learned Jews in the work. The providential intent and consequence of this work, under the patronage of those literary pagans, the Ptolemies of Egypt, were beyond man to measure. The Septuagint became the Bible of the Greek-speaking Jews and Jewish Christians scattered over all the world, and also, with the gradual addition of the Gospels and Epistles in Greek, it was the Bible of the Church of Christ, until Jerome produced from it the Latin “Vulgate” in which Luther learned the way of salvation.

Another parenthesis: The first Ptolemy (of the “Big Four”) in the progress of his undertaking to add Syria to his Egyptian domain, in 320 B. C., came upon Jerusalem, which stood out against him and might have held out long, but for the singular scrupulousness of the Jews in the observance of the Sabbath, forbidding them to fight on that day even in defense of their country. Ptolemy having observed this, chose a Sabbath day for assault, and took the city without resistance. The affair is memorable as evidence of the persistence to that time of the severe reformations effected by Nehemiah, and perhaps of remaining strength of religion in the people, contrasted with outbreaks of corruption in the ruling priesthood as of old and ever after. Alternating between good men and bad, the best and the worst, the public state of the Jews degenerated on the whole until the reign of Anteiochus Epiphanes, when it reached its profoundest pitch; then revived under the Maccabees; and again descended into the profligacy veiled with sanctimony—surely its worst phase—in which Christ met it, to be crucified. All this time, and even to the present day, the ceremonial part of the Law was exalted above the moral (as in extremes of Sabbath-keeping, tithes, etc.) while venality, extortion, treachery, sacrilege, civil war, and murder, have been practised without compunction, or in the name of so-called religion itself.

The Anteiochus who surnamed himself “Epiphanes,” or Illustrious, was deservedly nick-named “Epimanes,” the Madman. He is described in the vision of Daniel (xi:21) as a vile, or despicable, person. In shamelessly public debauchery and madcap frolic as well as in cruelty and baseness of every depth, he was more than a prototype of Nero, who resembled him so much. It is indeed hardly possible to esteem him other than insane, as he was, not uncommonly, regarded in his time: one whom “God made mad” on pur-

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pose to destroy, once more, in his own destruction, the rest of abominations which the ruling priests and elders made of Jerusalem and of the temple especially. He is also described by Daniel as "a gatherer of taxes" by which mostly should be understood spoliation, and sale of powers and privileges under the government; partly in order to pay to Rome the enormous redemption, of a thousand talents a year, by which his father had purchased his own dominion and mortgaged to a finality the liberties of his diversified peoples including the Jews.

It was a critical point in Jewish religious history, when this Anteiochus came to the throne, B. C. 175, and the rank element of evil, always active in the Jewish nation, came into power at Jerusalem by his authority. Onias III, the high priest at that time, of whom we learn nothing evil, had two brothers, of whom we learn nothing else but evil. One was Jesus, known as Jason, by the Greek name which he assumed as apostate. The other was named Onias, and also changed his name with his religion, becoming Menelaus. Jesus, or Jason, first intrigued with the king, by a bribe of 440 talents, to instal him in the power and authority of the high priest in the place of the ruling incumbent, who was put out of the way by being carried prisoner to Antioch, and ultimately put to death. Besides the bribe in money, Jason gratified the king by building up for himself the heathen party (already strong among the Jews at Jerusalem); introducing Greek athletics and pagan rites and contributing to the worship of the pagan deities. In this way apostasy became prevalent and the apostate party predominant; not otherwise than in the times of Manasseh or Zedekiah, kings of Judah.

The next year, Menelaus having been sent by Jason to Antioch to pay the king his tribute money, he made so good use of it as to be able to outbid his brother by three hundred talents, got the high priesthood, and ultimately made up his purchase by robbing the temple of golden vessels and selling them. He also outbid his brother in open apostasy and idolatry, and thus pleased the king so that he finally supplied him with military force for expelling Jason and establishing himself in the government. It was from protesting in his confinement at Antioch against the sacrilege of Menelaus, that Onias III met his death at the hands of an official assassin hired by the former. The better sort of the people, moreover, having risen against the robbery of the temple and the agent and abettors

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thereof, with such fury that they were killed or driven forth; sent a deputation to Antioch to complain of the crimes of Menelaus; but although the case was plain, Menelaus succeeded, through bribery, in being acquitted and causing the delegation of Jews to be themselves put to death as false accusers of sanctity.

Not long after this, Jason raised an army, and with the assistance of his partisans within the city, captured it and drove Menelaus into the citadel, while he annihilated the party of the latter, as far as he could, by wholesale massacre.

This great rebellion against his own high priest brought Anteiochus against Jerusalem. Having captured the city he massacred the inhabitants to the number of forty thousand, and sold off as many more for slaves. Conducted by Menelaus through the temple he desecrated the “Holy of Holies” itself, and, having sacrificed a sow on the altar of burnt offering, boiled a broth of the flesh and sprinkled it over all the holy things and places. Finally, he plundered the temple of its golden furniture to the value of eighteen hundred talents of gold, and the people to a similar amount, and took his departure, leaving Menelaus in office, and a deputy as cruel as himself, to be governor of Judea.

This was about 171 or 170 B. C. Some two years later (168 B. C.) occurred the famous expulsion of Anteiochus and his army from Egypt by three unarmed ambassadors bearing the orders of the Roman Senate. The rage or madness that this humiliating subjection threw him into found no other object that he could so safely vent it on as the helpless and hated Jews. He therefore, while marching out of Egypt, detached twenty-two thousand men under the command of Apollonius and sent them against Jerusalem. Apollonius craftily refrained from action until the Sabbath, when all the people were engaged in religious services, and then let loose upon them his army in a general massacre, killing all men, taking the women and children for slavery, sacking and demolishing the houses, setting the city on fire, and destroying its walls. Finally, Apollonius built a fort on an eminence commanding the temple, to serve for military control of all Judea, and placed in it a strong garrison, the immediate business of which was to suppress every trace of the worship of God in Jerusalem by killing any who might venture to approach the temple for the purpose, and filling it with every possible obstruction and abomination.

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Thus for a second time, and more fearfully than before, the temple and the city were desolated in retribution for the crimes of their rulers, and the people were scattered through the open country, or carried away into slavery. With this faint picture of the second punishment of Jerusalem—little more than two centuries before the third (and last?) by Titus—we introduce the glorious though temporary *renaissance* of the Jewish state and religion under the bleeding heroes of the ‘Revolution,’ as the subject of another chapter.

## BIBLE REVISIONS REVISED.

MATTHEW XXVI:47—68.

47. “A great multitude with swords and staves.” The incongruity of a “multitude” with the time, place and occasion, suggests a critical inquiry into the meaning of *Ochlos* as used so many times in the N. T. It is arbitrarily rendered “company,” “people,” and “multitude;” usually the latter. It means simply a *throng*: that is, any crowd of persons without order: “Great throngs of people followed Him,” in many instances; and doubtless the word “multitudes” may be justifiably used on these occasions. But the literal sense answers the same purpose as well, and in most cases better. We shall suggest amendment accordingly in such instances, as they may hereafter be overtaken. Here, we would read, “a great crowd,” as descriptive of the tumultuous throng, partly military (John xviii:3) “with swords,” and partly servants of the chief priests with clubs (“staves”).

48. “Whomsoever I shall kiss, that same is he, hold him fast.” The Revisers read, “that is he, take him.” The A. V. is the more exact translation. More so than either, would be this: Whomsoever I shall kiss, is he (*autos estin*) seize him (*kratēsate auton*). In Mark, both versions also neglect the sense of *kratēsate* (seize) calling it “take” (as if *lambano*) and it is added, “and lead him away safely,” or rather, *securely, without fail* (*esphalōs*). The carelessness in details, of learned translators, is often remarkable.

49. “And forthwith [R. V. *straightway, eutheōs*] he came to Jesus, and said, Hail, Master, and kissed Him.” (A. V.) *Kataphilēsen*, kissed impressively, or caressingly, as if to make the signal the more sure; or, possibly, to intimate to Jesus that he meant Him no harm, as some conjecture, expecting His speedy triumph by almighty power. “Master” is corrected to *Rabbi* by

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the Revisers; which is the Hebrew word used, and not *didaskalos* usually translated archaically Master instead of Teacher.

50. The single gentle reproach of Jesus, literally, “Comrade, to what [end] art thou here [present]—*Eph' ho parei*—looks as if He recognized the secret hope and friendship of Judas, and pierced it with this suggestion of its practical end. At all events, the translation is so obvious and single, that the freakish rendering of the Revisers—“do that for which thou art come”—must be set down among some others as unaccountable.

50. “Then they came and laid hands on Jesus, and took him:” each version again neglecting the force of *ekratenan*, seized; which is not as excusable as before, for the “taking” was not yet done, without resistance. The right word here makes the picture; for,

51. One of them that (R. V.) were with Jesus stretched out the hand [literally] and drew his sword and smote (R. V., or struck, A. V.) a servant (*the* servant, R. V. correctly) of the high priest and smote off (A. V.) or struck off (R. V.) his ear. *Took off, apheilen*, would be exactly right instead of either version. Why not let the author have his own words when they are good enough—perhaps better?

52. “Put up”—*apostrepson, return*—thy sword into its sheath. Not much difference: but then why should it have been unnecessarily made? *The* sword, twice over, is an unnecessary supply of the definite article, in both versions: the indefinite would be as good or better.

53. *Or, thinkest thou, etc*: the conjunction *or* in the Revision is an improvement of connection. “Pray to my Father” (A. V.) and “beseech my Father” (R. V.) are both inferior here to the literal sense of *parakalesai*, call upon my Father, and He will even now send me, etc. “Even now (R. V. *arti*) betters the A. V. in “presently.” Also ‘send’ for “give.”

55. “I sat daily in the temple, teaching” (R. V.) betters the A. V. in order of words, and “with you” has happily disappeared in the later-revised text. *Took*, for *seized*, again, is not here detrimental, but *arrested* would be a good alternative.

“Said Jesus to the *crowds*” around Him (*ochlois*) instead of multitudes.

“Robber” (*lēstēn*) is appropriate as well as correct in R. V.; it is absurd to speak of hunting a mere *thief* (A. V.) with swords and staves.

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*Did ye come forth (exēlthane)* is among many needed corrections showing that scrupulous literality of tense would have been better than Anglicizing ingenuity, in translators. Again:

56. But all this *has come to pass (gegonen)* should be substituted for the mis-tensing of both versions—“was done,” and “is come to pass.” “Forsook him,” and “left him” are equivalent translations; but the former (A. V.) will be preferred for its better emphasis.

57. “And they that had laid hold on Jesus (*kratēsantes* again) is inexact of tense in the A. V., and is not bettered by “had taken” in the Revision.

“Led him away to *the house of Caiaphas.*” The Revisers violate the grammar here, which has no genitive, in order to bridge the rude gap in the original between Caiaphas and “where.” “Whither” might mend it.

58. A. V. has “palace,” for *aulē*, and R. V. “court.” Neither of these words gives the sense to the common ear, so well as *hall*, for the public part enclosed by the usual quadrangle, of the palace.

“Peter entered in and sat with the servants” (A. V.) Why the Revisers insist on “officers” instead of servants, for *hupēretōn*, is not evident, and “the old is better” as being much more likely.

59. Now the chief priests and the whole council, etc. “And the elders” disappears from the revised text and version alike. *How (hopōs)* they may put him to death is a slight difference of the text from both versions, yet worth preserving.

60. But found [it] not, [though] many false witnesses came. This is a rearrangement by later text, in the Revision. At the last (*husteron*) or afterward (R. V.) came two [men] (“false witnesses” (A. V.), having been dropped by Westcott and Hort, very plausibly), and said, etc.

61. This *fellow* is an unnecessary inflection of *houtos* and is made “this man” in R. V.

63. “Whether thou be the Christ,” etc. *If (ei)* for “whether” would follow the text, and also the mind apparent of the speaker, who demanded to know *if* that well known claim would now be re-asserted. And it was re-asserted—next verse.

64. *Seated (kathēmenon)* at the right hand of the power . . . of the heaven: is literal rather than “sitting,” in both versions. Translators seem to have taken the present tense of the participle,

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overlooking the preterite sense of the verb itself; thus missing the more expressive word intended by the author. “*Coming on*” (*epi*) the clouds” is a correction by Revisers of the A. V. *in* the clouds.

65. How much better is “garments” (R. V.) than “clothes” (A. V.)? “Ye have heard (*ēkousate*) is one of the too common perversions of tense in both versions. Read, *Lo, even now ye heard the blasphemy.*

66. “Guilty of death,” or “worthy of death”—the versions respectively. *Enochos* is not easy to render in one English word; but liable, or subject, to death, would come nearer than either of the phrases used. The radical sense derivative from *enechomai* is *held* or *bound*.

67. This painful scene is not as well pictured in the versions as in the text. This would be as much more consistent as repulsive: Then they did spit in his face, and cuffed him, and some struck him with sticks saying, Prophesy unto us, Christ, who is it that smote thee? [blindfolded] This outbreak of fury was a “*trial*”! in the chief court of the nation: repeated in the “*trial*” of Stephen, before the same tribunal, with the addition of instant murder (Acts VII:57, 58.)

## HOW TO SHAKE AND STEADY THE ARK.

Professor Willis J. Beecher, D. D., of Auburn Theological Seminary, contributes to the *Homiletic Review* for October, a valuable exposition of the consistency of the double records of the Deluge, in Genesis VI and VII: whether supposed to be extracts made from two original records by a third compiler, or a monograph with repetitions, entirely from the single author.

We note however, that Professor Beecher inclines to the theory that the genealogies of the antediluvian patriarchs are not the genealogies they so distinctly purport to be, but rather “tabulations of ethnical movements.” This difficult contortion had been undergone before, for the purpose of conforming the Bible record to unauthoritative and conflicting calculations of man’s age upon the earth, evolved from disputed palaeologic relics and conjectural periods of geologic change. The necessity for so painful an intellectual gymnastic was disposed of, to our own satisfaction, in the May number of “*SALVATION*;” and Prof. Beecher’s opinion is merely a memorandum here.

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The same is to be remarked of Prof. Beecher's intimation that the Deluge may not have been universal; but that the statement in VII:19, that “all the high hills under the whole heaven were covered” merely alleges that the flood “reached to the utmost horizon”—Noah's horizon! See May “**SALVATION**,” again. Some good people believe their Bible “under difficulties:” in fact seem to be all but covered under by any little or factitious difficulty. We need blink no proved truth, nor twist any passage, in defense of the Bible. To steady the ark in that way is not more dishonest than officious and needless.

But Professor Beecher also suggests that there may, or even must, have been a “crew” in the ark, to assist the four men and four women for whose safety it was provided, in “waterin', fodderin', and cleanin' out, for all them critters” (to borrow the sympathetic expression of a certain plain-people's preacher.) The explicit declaration attributed to the Creator, of “the end of all flesh,” twice repeated and emphasized by a change of form: “a flood . . . to destroy all flesh wherein is the breath of life,” and “everything that is in the earth shall die;” and the reason given for the express and only exception of Noah and his family, “for thee have I seen righteous before me in this generation:” all this, followed by a likewise repeatedly emphasized statement of the *fact*, that “all flesh died that moved upon the earth . . . and *every man*;” “all in whose nostrils was the breath of life, of all that was in the dry land, died;” “every living substance was destroyed that was upon the face of the ground . . . and *Noah only remained alive* and they that were with him [as specified elsewhere] in the ark:”—in the face of all this, an avowed defender of these Scriptures as “divinely inspired and truthful,” staggers and reels before the prodigious difficulty of eight able-bodied persons caring for a menagerie of about three hundred species, to the weak covert of a colloquial interpretation allowing considerable further exceptions to be “understood” of course. Well, this also may pass as a mere memorandum.

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## THE FIRST COMMANDMENT.

The speaker of this commandment announces who He is and what He claims, in these words: “I am JAHVEH, thy God, who brought thee out of the land of Egypt, out of the house of bondage: [adding] Thou shalt have no other gods before me:” meaning additional gods

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in my presence. Our obedience, our instruction, our confidence, and our hope, must in no measure be divided unto other powers, or supposed powers, whether on earth or elsewhere. The ineradicable propensity of the children of Israel to supplement and re-inforce the God who brought them out from the house of bondage, with other powers which they found in supposed protectorate over their heathen neighbors, was nothing more nor less than the same unbelief, or half belief, which leads us to depend more or less on additional “gods” or powers, within or around us, for instruction and direction, or for support and defence. All this is idolatry: not necessarily in the employment of such resources as we find in our own faculties, in the foodful or medicinal processes of Nature, or in the co-operation of associated man—as lifts and loans to us from our true and only Helper—but in mentally placing our dependence on them, for want of satisfactory confidence in the over-ruling care of One who has brought us out of the house of bondage to Sin, Death and Satan.

So much for the commandment in its spiritual scope. We cannot tell in which direction there is most need for God’s ambassadors to reiterate and insist upon it in our day; whether with respect to material gods, as of silver and gold or stocks and farms, or social gods, as in politics and societies, or even as regards Divine knowledge, in which it would seem the most preposterous of all things to depend on our own pitiful ‘science’ or speculation; and yet this latter is the most commonly and confidently set up, in these days, of all the idols that man has ever trusted in.

There is another aspect of the commandment that is still more commonly forgotten in these days, even among Christian teachers and people. We mean the basis of its authority. As enunciated by the Lawgiver, and illustrated by all His commentaries on it, that authority is absolute, intrinsic and underived. Jesus said that the first and great commandment demanded the supreme devotion of every creature, heart, mind and strength, to One who is All-in-all, as a tribute simply His due. There is no suggestion, in the Word of God, of an apology from Him for commanding His creatures to obey Him, or of any explanation why they ought to do so. It is purely and simply His right, and as such all loyal hearts love to render it to Him purely for His own sake. That is the loving obedience that He claims. If He claimed it on any less ground than His just due, He would have omitted to establish for us a true

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basis for rights or duties in any relations whatever. All right flows from God's sovereign right and righteousness. Whatever further considerations, and however momentous, may connect themselves with our duty and with God's exercise of His right, they cannot be the basis of true filial obedience: the ground of God's claim to it is in Himself alone. Disobedience is but aggravated by its ingratitude for His goodness.

There is no other so subtle or pervasive form of anthropotheistic idolatry in the present age of the world or of the Church, as the apology for God's authority on the ground of His serviceableness to man. While the absolute rule of God is the supreme good and the only good of every creature, and is exercised wholly in love, by One who is Love itself, and all whose work is a Father's beneficence; yet all this flows from the fountain of His sovereign authority and inviolable will. But for that 'first cause' of authority, nothing of all this would be possible. Many men and Christian teachers practically suppose a God existing to make us happy, as the reason for his governing relation to us. Nowhere in all the hostilities of the heathen can be found such a monstrous insult to the God of Israel and of Christ, as this which we have reasoned out of the revelation of God's redeeming love in His Son. It is the most preposterous effort of the human mind to put effect before cause, or to conceive entity as conditioned on quality.

The suggestion of this note was found in reading today in a prominent and orthodox religious newspaper an article on The First Commandment; throughout which, its claim, and that of all God's commands, is based on "the great reward" there is in keeping them. We are told that "He wants His commandments kept because keeping them glorifies His children and makes them happy." Not so the Bible, or the Bible-derived catechism, which says not that the chief end of God is to glorify man, but that "the chief end of man is to glorify God." *That* is the fundamental. All the good of man flows from it. Without it all the goodness of God were nugatory for us; and forgetting that will make His goodness nugatory for us, too. Again, the editorial quoted says that by "keeping" God's laws, the Gospel means treasuring them as the only way to success and happiness. Christ and His noble following of martyrs kept them to very different ends than those, and so must we, to keep them at all.

Certainly God's laws are for our good as well as for righteousness

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and His right. It is impossible to emphasize too strongly the love of God in all His ways; in His inflexible justice no less than in His redeeming sacrifice. It should be unnecessary to plead, in behalf of His sovereignty and glory, that these are not for the satisfaction of pride, in Him to whom alone pride is impossible, and to whose grandeur all creatures could not in the least contribute. But it is necessary, and urgent, to emphasize in these days the unconditional sovereignty of our God, while we gratefully enjoy the paternal goodness that overflows therefrom forever. All responsibility is *unto* Him only. “None can say unto Him, What doest thou?” “He giveth not account of any of His matters.” To talk, as some do, of what God ‘ought’ or ‘ought not,’ is blasphemous. We simply know that “He cannot deny Himself,” and that that is both righteousness and love.

## TESTAMENT, OR COVENANT?

A valued and able correspondent dissents from our construction of *diathēkē* as *covenant* instead of “testament,” thus:

“I fail to see how your conclusion follows your premises. With these I heartily agree; and because the covenant which ‘pervades the whole scheme of redemption’ is all of grace, [I think] it cannot be a covenant, in the ordinary sense, as between two parties. For, who made the covenant? Was it God *and Abraham*? Surely, it was God only; and if “the party of the second part” cuts any figure at all—which he all along does—it cannot be more than an obvious extension [to him] of the same illimitable and comprehensive grace. If, then, man in this arrangement has no standing at all, for the simple reason that God occupies all the ground, . . . it is a covenant of *one* party; and since it is potential only through death, why should not *Testament* be a more suitable rendering than ‘covenant?’”

Our friend meets with difficulty in stating his argument, from the very necessity of employing the word *covenant*, and the impossibility of introducing “testament,” at all in the Old “Testament.” The substitution, if you try it, would stultify the whole.

It would seem to us sufficient, simply to ask this question: If Jesus did not, on the same night in which He was betrayed, announce “the *New Covenant* in My blood,” what has become of the New Covenant promised in Jeremiah xxxi:31-34? and when has it been or is it to be fulfilled?

But, granting of course that we should employ words expressing the proper idea by a naturally understood sense; let us see whether

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“covenant” is exclusively understood as a contract between two actively contributing parties. If so, the word was misused throughout the Old “Testament” (except with regard to the treaty of Sinai, “which covenant they brake”); and could not be applied to any evangelical proposition from God to men; such as Jer. xxxi:32.

While it is quite true that the current sense of “covenant” is the same as “contract,” it also bears the naked sense of “promise,” whether conditional or not. A breach of promise would be called covenant-breaking, although the promise had been absolutely free, without action on it by a second contracting party.

Nevertheless, there *are* two parties in the New Covenant in Christ’s blood. There is a second party, in an essential though not contributing sense. God does not “occupy all the ground.” He makes men to stand there with Himself; as objects, not doers or part doers, of the transaction. While the covenant of grace (you cannot use any other term) is free and unpurchasable; being already purchased by the vicarious death of our Head; that gift, like every gift, implies a second party to receive it, unless God is to “occupy all the ground,” and be left alone without an object or an act.

There is, however, another scriptural aspect of the covenant, as between the Father and the Son who stands for Man; (even for all who will believe on His name). Dying for us, He fulfilled our part, and gained for us a just title to the pledges of the covenant. He gained also the pledge of ultimate salvation for the race, to which He made Himself the New Head, by birth, not death.

Is this the *bequest* of one departed and who is no more? Something relinquished and left behind for us to have in His stead? If so, let us call the Gospel a “testament.” Not so, the inheritance that was Christ’s by birth as the Son of God, which He made ours *with* Himself (not in his stead) by becoming the Son of Man, and by life and death fulfilling all our lacking righteousness, both for the believer and the ultimate race. He is not dead and gone but has passed into the heavens, and ever liveth, His own executor. He, as our Head, is the party of the second part in the covenant of grace, and the forfeit He has paid on our account, to make the covenant sure and just, we think must be the everlasting wonder and the New Song of the Eternity to be.

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Recent notes in the “Bible Revisions Revised”; one of which, on page 271, September “*SALVATION*,” started this discussion; are commended to the attention of such as love to get closer to what is said by, and about, that Blessed One: more particularly the notes on the agony in the Garden, pp. 267-8, October “*SALVATION*,” verses 37, 40, and 45-6, Matthew xxvi; (continued in this number also.)-

The “Historical Outlines,” by the bye, have recently passed into the interregnum of prophecy and Bible story after Nehemiah and Malachi: one of the most important passages of history, preparatory to the Gospel history, or Life and Death of Christ, and to a full understanding of that all-momentous passage. The last quarter of the pre-Christian bi-millennium is a blank in our Bibles, and a blank in the Christian consciousness, which had better be filled somewhat, at the present opportunity. We fear that a large proportion of “mine honest neighbors” in church could hardly tell the exact difference between the Maccabees and bumblebees.

While asking attention to features of this little monthly (which we would not, if we could, extend in quantity farther than it is beyond the reading capacity or inclination of the many) there should not be an omission of the best part of it, the glimpses of Christ marching on, “working salvation in the midst of the earth.” None of the regular missionary organs can allow themselves to sift out the finest jewels from all the missionary fields at home and abroad, and array them by themselves, as it were on jeweler’s velvet. For our part, we read those few missionary pages of “*SALVATION*” over and over every month, with growing enthusiasm, and wonder that the Church is not aflame with the wonderful works of God in our day.

## THE UNITY OF THE NEW BIRTH.

“Justification is a work which God does for us, and regeneration is a change which He works within us—likewise adoption, assurance, witness of the Spirit—all separate and distinct works of grace.” If separate and distinct, as it is claimed that justification, regeneration and sanctification are distinct, can we escape the logic that they are each in their turn to be sought and obtained as distinct blessings? I surmise, at this point, that there is danger of our logic leading us into theological and experimental error.

Permit me to use a fitting illustration. The rainbow is a pledge

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of peace—“peace with God.” “Therefore being justified by faith we have *peace with God*.” There are seven cardinal colors in the rainbow—violet, indigo, blue, green, yellow, orange and red. They are *distinct*. Can we suppose that God, in building the rainbow, as a separate and distinct work first throws across the stormy horizon a bow of violet, and from the standpoint of the violet sees that a second and distinct bow in *indigo* is essential, and from that standpoint sees a third and distinct bow in which blue is necessary, and from the standpoint of the blue discovers another distinct and necessary work in the green, and then in yellow, orange and red, till in regular course, rainbow “*perfection*” is reached?

If this is God’s method of creating a perfect rainbow then tell me just where the violet ends and indigo begins, where indigo and blue begin, and so on through these distinct and separate *experiences* in building a rainbow to “*perfection*.”

In the face of this absurdity permit me to challenge some one who is an expert at hair-splitting to draw a line between these colors without trespassing on either. If it is impossible to find the dividing line, then let me challenge that you take the first, or any other color away and retain the rainbow with six colors.

We cannot have *one* of these colors without we have *all*. Having *all*, take *one* away and the bow of peace disappears.

Likewise we are told of seven cardinal spiritual experiences. Call them colors, if you will. They aggregate the “fine linen, which is the righteousness of saints.” But *white* is not a *color*. Those cardinal graces or experiences are: Justification, regeneration, adoption, witness of the Spirit, sanctification or holiness of heart, gift of the Holy Ghost, and some say endowment of power, and some add assurance. Justification is not regeneration, and regeneration is not sanctification, but justification plus regeneration equals a *new heart*; and if St. Paul does not teach that adoption, assurance and witness of the Spirit are concomitants of all this, then have I read his epistles in vain, and the Epistle to the Romans becomes a misleading piece of literature on justification by faith.

This justification by faith is our bow of peace with God through our Lord Jesus Christ, and you subtract one of its colors from it and all disappear. Just as God sends the flashlight of the rays of the sun through teardrops of the weeping skies and throws at once the seven graces of this bow of peace seen in its cardinal colors, so does the Sun of righteousness by the Holy Spirit throw the flashlight of His rays of salvation through the teardrops of our penitence, and at once the cardinal colors or experiences of justification, regeneration, witness of the Spirit and purity of heart, and what not, begirt us with the heavenly bow of peace—*Rev. J. Villars, of Lockport, Ill.*

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*Where Christ is Marching On.*

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GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.  
*From the “Sunday School Missionary,” Organ of the American Sunday School Union.*

## DESOLATIONS.

I suppose few people outside of those engaged in the missionary work can really understand the dearth of Gospel preaching. We have planted Sunday schools this spring in villages of Wisconsin very destitute of God’s Word. One in Millston, a town having three saloons and probably thirty families, with no church building. I visited one afternoon a town of possibly thirty-five families, having four saloons, etc.; here we organized a Sunday school the same evening in a Methodist church. Until this spring they had been without preaching services for about two years.—ALONZO A. SIFERT.

## AMONG THE OZARK MOUNTAINS.

Sixty-five new Sunday schools, many others aided, about five hundred people saved, over one thousand Bibles distributed, more than that number of families visited and given good religious reading, and eight new church organizations are the results of less than three years’ work here by the Union.

In two days I held eight meetings, and organized seven new Sunday schools, each four to twelve miles from any other.

In many of these places no Sunday school had ever been tried, and the people spent their Sundays in card-playing, drinking, horse-racing, dancing, or in their usual occupations.—J. W. McKEAN.

## “TURNED BACK” TO ANSWER A PRAYER.

In the last three months I have organized seven new Sunday schools in very destitute places. One Saturday afternoon I started on foot for a thirteen mile walk, but it had rained so heavily that a river had overflowed its banks, and, as I could not swim, I had to turn back. But in my wanderings I discovered a very needy place, and the people there told me that they had been praying to God to send them a missionary. How delighted those people were because I was there to start a Sunday school for their children!

[In another place] I was very glad to find that the Sunday school was flourishing and that the present superintendent is a young lady whom I brought into the Sunday school some years ago for the first time.—JAS. STANAWAY.

## NORTH ARKANSAS.

In the last month, by God’s help, I have organized six schools, with thirty teachers and 345 scholars. I organized in one neighborhood where they had had no school twelve years or more.—J. L. KEENER.

## WHO KNOWS?

Recently when one of our schools was reorganized at the close of the service an old man rose and said: “Until two years ago I lived

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having no thought of God, nor believing that such a being existed. At that time a great sorrow came to me in the death of my little grandson, whom I dearly loved. I missed him sadly. One day as I was sitting in the orchard where he used to play he appeared to me with the happiest smile on his face, but as I turned to speak to him he vanished. I began to think of what I had heard in my childhood about heaven, and finally went into the house in search of a Bible. I opened the Book, and the first words I read were: ‘Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God.’ In this way I was led to a knowledge of Christ, and he is now my Saviour.”—W. L. CARVER.

### SOMETHING RICH, IN NORTH IOWA.

There were thirty scholars in the day school, not one of whom had ever attended Sunday school. The children were all interested, but the parents I found perfectly indifferent. Finally a young lady who was converted in a meeting which I had held near her home came into this district to teach the winter term of school, and I prevailed upon her to act as superintendent of the Sunday school. She was a good and earnest worker, and the school progressed nicely. Later I held a series of meetings, and there were some conversions which strengthened the Sunday school. Then we established a weekly prayer meeting. The lady teacher has remained in the district, and before the close of her school term last March was rejoicing over the fact that the last one of her thirty scholars was converted. And not only that, but during last winter the attendance at the Sunday school ranged from 60 to 80. The parents had become interested, the school is self-supporting, and has bought and paid for an organ.—R. T. STIVERS.

### INDIAN TERRITORY: EXCELLENT WORK.

In his four years' work Mr. E. L. King gathered into newly organized Sunday schools something like 1,760 scholars; 630 into schools reorganized; and visited for the first time 1,630 scholars in old schools. The results are 398 hopeful conversions and ten churches organized.

### YOUNG MEN IN CALIFORNIA.

Two young men are excellent violin players. Some months ago I induced them to learn to play Gospel songs and assist in the Sunday school. Last evening they sat close to me and played the accompaniment for the song service. They were very attentive to the service, and, when I asked for any that would seek the Lord, I noticed they exchanged a few words, then rose to their feet. The people were deeply impressed. One of their mothers shouted out: “Bless God; that's my Johnnie boy.” When the service closed, a young man came forward and shook their hands, saying: “Boys, if you mean it, I'll join you.” “We mean it,” they said. During the month twelve young people have definitely expressed their determination to live a Christian life.—J. M. HARTLEY.

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At one place where I organized a school a man told me that he, with his family, had been in that place three years without knowing what Sunday was. “People in this place work on all days alike.” In this last month I also found an old church building without a Sunday school where two swallows had built their nest in the stove-pipe. Here I organized a school, with an attendance of three teachers and thirty scholars.—M. ROGERS.

## WELL DONE!

At Orchard, Oregon, the superintendent is a Christian young woman, who began her work when only fifteen years of age, and her school is better versed in the Scriptures than many larger and better equipped ones. Her little school has kept going summer and winter for more than three years.—J. D. JOHNSON.

## SOUTHWESTERN OHIO.

In a place where I organized a Sunday school about six months ago, to the best of our belief, there was but one Christian there. Now we have a flourishing church organization, a regular pastor, and a Sunday school of about one hundred members. Revival meetings have been in progress for five days, in which there have been several conversions.—F. P. TOUSEY.

## WHAT AN ORPHAN GIRL’S “MITE” IS DOING.

Readers of October “Salvation” will remember the touching incident which is the basis of the following movement:

### *Publisher Missionary Herald:*

“The first item in your September issue has touched me deeply. It tells of the orphan working girl who sent an entire week’s earnings (two dollars) to the mission treasury, and she also sent an ‘earnest prayer’ with it “that many more will give as they have means.” She surely will stand, in the dear Lord’s sight, with the blessed widow giving in the temple.

“We church members—most of us, at least—pray every day, “Thy kingdom come,” and then let others do the working and the giving that are necessary to bring it. Let us answer this poor (yet rich) girl’s prayer, and justify our own by organizing a battalion, at least, that will follow her leadership. The writer has very many calls for all available funds, but if at least 100 of your young people will agree, before January 1st next, to give one week’s income (large or small) to your Foreign Missionary Board, the writer will be one of the company, and will agree that the amount shall not be less than \$500. Those who, like him, do not desire their names published, can send it to the *Herald*, and sign anonymously.”

### A PENNSYLVANIA PRESBYTERIAN.

It has been decided to give a wide opportunity for response to this unique appeal for one hundred volunteers who will send one week’s

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wages, great or small, to the Treasurer of the American Board for the support of its work. The offer of "A Pennsylvania Presbyterian" holds good only until January 1, 1904.—*Missionary Herald.*

"HE TOOK MY PLACE AND CARRIED MY SIN."

Teng Chow-fu, China, June 30, 1903.

On April 8th I went to Meng Kia, a place where Miss Moon has worked for years, where Mr. Owen now has a day school of 25 boys, and where I met Miss Thompson for some days' work together among the women. We made good use of the school room for gathering in crowds of women, who listened as though for their lives. One dear old soul, eighty-one years of age, had never heard the name "Jesus" until Miss Thompson spoke it to her there and told her of the love which sent Jesus to die. I wish you could have seen her, with her face radiant as she said: "Yes, I understand now; I believe; I will trust Him. He took my place and carried my sin. I believe, I believe, I will trust Him." . . .

Later, she said: "Daily I pray, and my heart is happy all the time. I am old and stupid, but I say, 'Heavenly Father, forgive my sin—your Son, Heavenly Father, your Son. Have mercy on me, save my soul—your Son, Heavenly Father, your Son.'" Then she said she could not remember the Son's name, but she knew it was He who had taken her sin, and it was for His sake the Father would have mercy, forgive and save. "So I just say 'your Son' again and again, and when He thinks of His Son, He forgives my sin." She said: "Every day I go out and sit on the old log in front of the gate, and watch and wait and wonder 'when will the Ku Niangs [missionaries] come again'; oh, when will they come again!—and every night I come in and I think, 'surely they will come soon.'"

Ah, hers are not the only poor old eyes strained for the coming of the Ku Niangs. But how can we "come" to so many?

#### A NEW WOMAN EVANGELIST.

Teng Chow-fu and Hwang-Hien districts have more work—far, far, more—than their missionaries can possibly do, and how can we spare time for Shang Tswang? Yet it will not do to neglect so promising a field. So Miss T. leaves her immediate field and I mine, for a trip to this one for which we both feel responsible, and this time we take Miss Willeford along to initiate her into country work. Imagine our surprise and delight when she enters into it all like an old missionary, talks to the crowds that come around her just as we do to ours, and holds them, too. It seems as though her intense love for their souls would almost make her say the words whether she knew them or not.—ANNA B. HARTWELL in *Foreign Missionary Journal*.

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*Where Christ is Marching On.*

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## A HINDU MERCHANT PASTOR.

The scene of the ordination of the pastor at Ala Cham was striking and pathetic. In his unecclesiastical garb, surrounded by his devoted, gospel-loving followers, Nicolaki Kouzoujakoghlou seemed like one of the presbyters ordained in the churches of Paul's time. The eager and motley crowd, packed into the schoolroom built by his self-denying efforts, listened attentively to the words by which he was dedicated to a fuller devotion to the ministry of Christ, and to his hearty response when he repeated his determination to devote all that God had given him to the work of carrying the gospel message to those by whom he was surrounded. Seeking no reward from men, he continues to proclaim, by his life as well as by his sermons, the pure gospel to those with whom for many years he did commercial business, devoting a large part of his own income and of the contributions of his flock to the support of another evangelist, who carries the same message to the villagers scattered in the mountains.

—*Missionary Herald.*

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## IN THE ZULU MISSION, SOUTH AFRICA.

The native force, consisting of 531 preachers and teachers, draws no part of its support from the Board. Of the twenty-three churches in the mission, eighteen are entirely self-supporting, and the other five are provided for from the Home Missionary fund gathered by the native Christians. Of the sixty-seven day schools in the mission, eighteen are self-supporting, and the others are supported by private funds or government grants. The total contributions from native sources to the work of the mission were \$7,964, while the total appropriations from the Board for the same purpose amounted to only \$4,300.—*Missionary Herald.*

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## THE OPEN DOOR AT ING-HOK, CHINA.

Ing-hok is one of the stations of the Foochow Mission, located in a beautiful mountainous region thirty-five miles southwest of the city of Foochow. The Rev. Edward H. Smith, who is in charge of this station, writes: . . . “It means a new start for the churches. One of our seminary boys we met in connection with his work of breaking new ground. We had never had a chapel in all that large region—a full day’s walk from the nearest church. The people had resisted the entrance of Christianity, and placards were posted about the town warning the people against him. He left his wife in Miss Chittenden’s school for women, and spent two months there in a little, filthy, black, native inn.

“Three days we spent with him in that indescribable inn. We lived and slept under the gaze of the people of those villages, who would not be shut out from a view of the only foreigner they had seen. We recall one little fellow of perhaps eighteen, who stood on

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the doorstep of the inn and read the Gospel of Matthew from the seventh chapter, on and on through those wonderful stories. Before him, filling the street, were men listening, and night after night they came to hear the preaching. Such is the open door in Ing-hok. Superstition and ignorance and darkness everywhere among our superb mountains, and everywhere a welcome, an opportunity, and a receptivity to the light so far as they can understand it.”

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#### NORTH CHINA.

“Rapid growth in that mission and a tremendous blow given to Confucianism by the introduction of Western learning, promise a large increase in the church within the next decade. Such increase must for many years to come call for a larger expenditure of money for helpers, street chapels, schools, touring, and the like.

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#### EVEN IN MASSACHUSETTS.

We find many places destitute of religious privileges. Three such neighborhoods have been visited recently, and Union Sunday schools organized where no denominational work could have been successfully carried on. One was on the top of a mountain, where the people, on account of the long distance from the churches, were not attending any religious services. The boys and girls had never been to a Sunday school, and were eager to have one. Now happy-faced children gather there from Sabbath to Sabbath for the study of God’s word.—W. L. CARVER.

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#### WHAT IS THE HOME CHURCH DOING?

The three Indian Missions of our Church have as their share in the 30 millions of India at least twenty millions—a parish of 400,000 for each man, lay as well as ordained. Add to the 150 missionaries all of the 425 native workers, and each will have a field of 35,000. If equal numerical distributions were made, such a field would fall to each humble worker of most limited education, village preacher, Bible woman, school teacher, as well as to the foreign missionary. Our neighboring Mission of the American U. P. [United Presbyterian] Church, with a field of only five millions, pleads for 180 missionaries to be added to their present forty, in order to provide one male missionary and one lady evangelistic missionary for every 50,000 of people in their field, where 150,000 die every year.—*Rev. Walter J. Clark, Lodiana.*

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#### THE BEST TYPE OF AN INTERIOR VILLAGE IN BRAZIL,

is under the absolute control of one just man. Here we find neatness and all the evidences of thrift and comparative prosperity. No drunkard, idler or vicious person can live here. The “boss,” here

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*Items from South America.*

called the “mandachuva” (literally, the orderer of the rain), is owner of the stores, the saw and grist mills, the coffee and rice-hulling machines, and the land. He buys and sells everything. There is a school and a church, and he has the parish priest from Iguape occasionally (a Spaniard from the Philippines, whose parish covers a hundred miles around) come up to marry, christen and confess, and perform mass. (With the priest this is strictly a matter of business.) This “boss” looks after the welfare of the people generally, takes care of the widows, the orphans and the sick. His word is law and the village prospers. Here we rest and look after numerous cases that awaited our arrival. Farther down, at San Antonio, we may see a village in ruins, under a bad “boss.”

#### AN ANCIENT JESUIT SETTLEMENT.

What wonderful men these old Jesuits must have been! After three centuries, the church monastery and school buildings stand as good as ever, and as specimens of architecture and solid construction compare well with modern structures. In strong contrast to these evidences of energy—the great dam and remains of the factory—are the people now occupying the region. There is an air of slackness and decay over all. It is not the difference in notions of morality, domestic and social life, and even of personal comfort, which are striking enough, but the utter wretchedness, sterility and unrest of human life. There seems to be little hope, no appreciation of higher life, and a downward tendency physically and morally. A generous, easily approached people, whose religious sense has been usurped by a tawdry exhibition of externals, a reverence for saints, votive offerings to them, with about as much sentiment as they buy a lottery ticket. They invest in this or that saint, and take their chance of drawing a prize. In great distress they make a promise of candles, a ribbon for the altar, or some such trivial thing, if the saint will help them out.

Their devotion to the Virgin is really the purest thing connected with their so-called religion. This is a type of many interior districts of Brazil, and, in a much greater degree, of all Latin America.—*Assembly Herald.*

*By request, as acknowledgment of Subscription received for “SALVATION” from M. T.*